2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

and ninepins, played with the big flat seeds of a jungle creeper. Pleasant they were under the shade of the great mango and pipul trees and the lofty cocoa-nut and palmyra palms, and exciting were the games, so that the customary stillness of the place was rudely broken upon by disputing voices, till a monk would come out and bring all back to work again as a penance. Then during the work there was the fun of the writing hour, when everybody had to write out maxims and prayers on his little parabaik with a clumsy pointed steatite pencil. There were always some stiff-fingered big pupils who could not manage to write their copy neatly or correctly, and as punishment had to take the good writers on their backs and march ruefully up and down the long schoolroom during pleasure. Sometimes they were thrashed, but the other punishment was the more dreaded. Then there was the schoolmaster monk, who would tell fairy stories of the other three great islands which lie in the sea round about Myinmo mountain; of the half-moon-faced western islanders, and the wondrous tree that bore everything eatable one could wish for and delivered it ready cooked; the joys of the six heavens of the Nats and the grisly horrors of Nga-yè, with its fearful ages of fantastic punishments. Every now and again travelling necromancers and hmaw sayās would spend a night or two at the monastery, and in recompense for the little delicacies and odds and ends of food which good-natured neophytes would get for them, used to tell stories of witchery and marvel. Sometimes there would be a sā-haw yā, a kind of cyclic poet, who knew half the zats in the language by heart, and would recite a little just for practice. Or a tattooing sayā would come round and mark some particularly favoured youth with a quaint figure. Discussion as to its meaning and probable virtues would be carried on in the shadowy evenings for months afterwards. Varieties of this kind recur to the old Burman as he thinks of the school days long ago, and he sighs with as much conviction as any European that there are no days so happy as the school days.

English rule has disturbed old customs a good deal in the province, but even now we may say that, as an invari-

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
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25. GAME OF SITOPPYIT.

Burman average stands midway between those of Ireland and Austria on the one hand, and Italy and Spain on the other. (Report of the Census of 1891.)

The boys at the monastery-school (*kyaung-tha*) do the domestic work — sweep the floors and enclosures, attend upon the recluses, and help in collecting the daily food. Some scholars live at the *kyaung*, others have the morning meal there, others again have their meals at home. The recluse exacts no deference from his scholar, but nevertheless receives from all lay persons a spontaneous homage identical with that accorded to royal personages. In the *kyaung* the lads acquire the good breeding of their country, for it is among the recluses that the élite of the race is to be sought. In the stage next to be described, the lad completes this training, by himself sharing in the deference paid to the yellow robe, which he assumes for a season as novice. The monastery-schools are open all the year, but have a large attendance only in the rainy season or *wā*.

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Besides the monastic public schools there are private schools kept by laymen and occasionally also by women, in which girls as well as boys are taught. The subjects and methods are the same, but more time is given to arithmetic. The rules of thumb of the Indian *bedin* are being superseded by modern arithmetic, by help of the vernacular manual prepared by the missionary Stilson. A small fee is paid the lay teacher in money or in kind. Out of hours, the lay-school pupils are of use at their homes, minding their little brothers and sisters.

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26. CYCLE RACE.

The training begun in youth is never broken off. Study is a chief occupation of middle and advanced age. The teacher—*sayā*—clerical or lay, is reverenced,

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next to a parent, with a life-long devotion.

Before or after the monastic novitiate, it is the custom for the Burman lads to have themselves tattooed from the waist to the knee (No. 152). Not to submit to this ordeal is to incur the reproach of cowardice. The tattooing is an intricate pattern of animals and tracery. Owing to the extent of surface involved, the process is most painful. It occupies days or weeks, according to the fortitude of the subject, who is drugged with opium for the occasion. The instrument has a handle weighted at the butt, and a long point of bronze, split like a ruling-pen. It is worked with great rapidity. The pigment is a kind of lamp-black of the consistence of ink. It shows bluish black through the brown skin. When a Burman tucks up his loin-cloth, as he always does for work or exercise (*kaddung-chaik*), he looks as if he had black knee-breeches. As plain as the contrast is to the eye, ordinary photographic plates fail to render it. In No. 153 it appears fully. On other parts of the body the men frequently have horoscopes and cabalistic diagrams tattooed with vermilion (*se-ni*, No. 162) for luck and bravado. The Shan practice of letting in gold and silver discs the size of two-penny pieces—beneath the skin—is sometimes imitated by Burmans as a charm against sword-cuts and bullets (*dâbyi*; *thenabbyi*). The Arakanese, who repudiate the custom of *tôgwin*, ascribe it to a Burman King, who endeavoured to disguise his leprosy in this way.

27. VILLAGE LAY SCHOOL.

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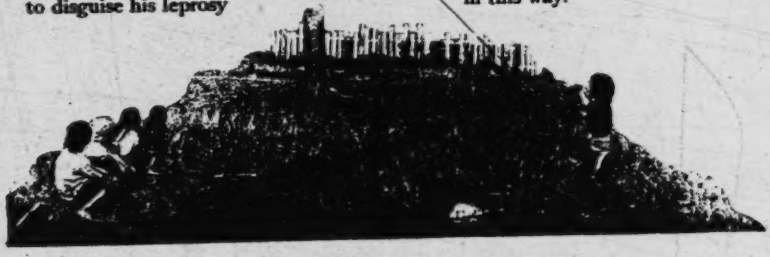

28. KITE-FLYING.

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

157. DOMESTIC FLOWER-STAND (NYAUNG-YE-O, pp. 6, 63).

one, no disability of a practical kind exists for her. But it is the aspiration of every woman to transmigrate as a man in the next phase of existence (*kawa*, p. 43). As the state of a man is thought a more desirable one, so it is inferred that her life in the previous incarnation has brought the woman's state upon her. How deep and tender is the poetry which the idea of transmigration weaves into the life of the Buddhist may be judged from the example at the close of Chapter XXIII. of *The Soul of a People*. Orphans are adopted by relatives, and in default of such, never fail to find foster-parents. The division of labour between the sexes is the common one of out-door and in-door. Wherever circumstances permit, women are relieved of hardship; the sheltered places in boats and carts belong to the women and children. The great middle zone of commerce is neutral; women embark in wholesale trade, besides transacting the bulk of the retail trade. In certain localities women do the lighter part of the out-door work, and in the poorer districts of the dry zone they share in the heavy labour. Women are accorded precedence among men according to the standing they have acquired by marriage or by their independent efforts. The *Kyaungmá*—the woman who has founded and who supports a school—enjoys a deference on all sides proportioned to the munificence of her gift. Women mix freely among men but are never jostled by them. At great gatherings men and women group apart. The Burman women are smart at repartee, and hold their own in the perpetual banter that goes on between the sexes.

158. WAYSIDE WATER-STAND IN THE CITY (pp. 31, 63).